

The Sabbath Recorder.

New York, May 26, 1859.

EDITED BY A COMMITTEE OF THE BOARD.

City Anniversaries of Benevolent Societies.

The May Anniversaries bring into this city a large number of strangers, who are interested in the various Societies. We noticed some of them last week, and have in this week issued devoted considerable space to the proceedings of the American Tract Society, exhibiting the manner in which their business is transacted.

Their meeting on the 12th, was held in the Church of the Puritans. The house was much crowded, and the same disorder characterized their proceedings.

After much confusion and debate, the following officers were chosen. Publishing Committee, Rev. Drs. David Magie, W. R. Williams, Wm. Adams, Benj. C. Cutler, Nehemiah Adams and Thos. DeWitt. Distributing Committee, Wm. Forrest, M. Treadwell, Oliver H. Lee, Alfred F. Barnes and Samuel S. Constant. Finance Committee, Richard T. Haines, Moses Allen, Thomas C. Doremus, Richard S. Fel-lows, Geo. N. Titus and Oliver C. Wood.

The Chair then declared the meeting of the Directors at an end, and he then called the Society to order. After which they proceeded in their peculiar way to finish the business of the session.

There is we believe a large minority of this national Society, of pious persons, who would wish to have the Society act upon the principle of religious integrity in the cause of humanity and freedom, but they are powerless; for they are overborne by a majority of members who are actuated by a very different disposition; and are determined neither to say or do any thing against slavery or the slave-trade, or that can in any way alienate the slave-holder and slave-trader from the Tract Society; and by thus refusing to publish any thing in opposition to this crying sin against our common humanity, it indirectly encourages and promotes it. For it appears that a very large proportion of those professing the Christian religion, have no higher standard to judge of what is right or wrong, than what is furnished them by the churches with which they are connected. If the church hold in Christian communion such as buy and sell their fellowmen, and even their own church-members, and refuse even to rebuke the practice as a sin, they do most emphatically encourage it. For by the Saviour's rule, if they are not against it, they are for it. And so long as Christian Associations are unwilling to risk the diminution of their membership by an honest exposure of sin, so long will the individual members of these churches be unwilling to fore go the pecuniary advantages they can obtain by engaging in the traffic. "He that saith unto the wicked, Thou art righteous: him shall the people curse; nations shall abhor him." What is the action of the American Tract Society less than saying to the slave-trader and to the slave-holder, "Thou art righteous." There is scarcely a nation in Christendom but what abhors us as a nation for this sin.

It is high time that a separation was made in our churches and religious institutions of the anti-slavery and pro-slavery portions of them. As long as the wicked bear rule the people will mourn. We have no right to permit our influence to be used even in the suppression of a faithful rebuke of this heaven defying sin. Come out from among them, and have no fellowship with the unfruitful work of darkness, but rather reprove them." It is a disgrace to our churches and to our city, that such scenes should be enacted by a combination of wise, learned, and professedly pious men. May God hasten the day when such scenes shall universally be remembered only to be abhorred.

THE AMERICAN BAPTIST PUBLISHING SOCIETY. This Society was organized in Washington, D. C., Feb. 20, 1824, and is said to have been suggested to the mind of Noah Davis, by seeing a tract fall from the hat of a clergyman. It first was called the Baptist General Tract Society. At the end of three years it was removed to Philadelphia which is still its seat of operations. At first, it published tracts only; but in 1835, at the triennial Baptist Convention in Richmond, Va., resolutions were passed to publish books expressing the sense of the denomination in the United States, particularly of a denominational character, and for Sunday Schools, etc.

This was not accomplished until 1840, when its constitution was amended, to its present name, and its sphere of action enlarged. Its regular business is reported to be self-sustaining, and has a business capital of \$10,000, and a publishing house in Arch street, Philadelphia. Two years ago an effort was made to increase its capital to \$100,000. Any person may become an annual member by contributing five dollars, a life member for twenty dollars, or an honorary life member for fifty dollars.

Officers and Managers were chosen, viz: President, J. H. Duncan, Mass.; Vice Presidents, Rev. J. H. Kennard, D.D., and about forty others; Cor. Secretary, Rev. Benjamin Griffith; Treasurer, James S. Dickinson, Esq.; Rec. Secretary, Rev. G. C. Baldwin, D. D.; Managers, Rev. J. W. Smith, and twenty others.

The American Baptist Missionary Union, held its forty-fifth anniversary at the First Baptist church, on the corner of Elizabeth and Broome streets, commencing Thursday forenoon. The meeting was called to order at 10 A. M., by the President, Hon. Geo. N. Briggs, ex-Governor of Mass. He made a brief opening address, and said that the managers were

prepared to present a report, showing great progress among the missions during the year past, and that progress sought to excite them not only to diligence during the coming year, but to bury all differences in respect to more prudential matters in the conduct of the missionary work. The Baptists, of all other people, claimed, that while matters of principle cannot be controlled by majorities, in prudential matters, or those of mere detail, majorities must always rule. The people wished the Union to bury all such differences, and expected them here this day to unite heartily, and the people would then as heartily sustain their work.

After devotional exercises, a Committee was appointed by the Chair to ascertain the names of members and delegates present. The President laid before the Union, certain correspondence, held by direction of the Union last year, with Rev. Messrs. Vinton, Brayton, Ranney and Rose of Rangoon, Burmah, who had left the services of the Union. Rev. Mr. Brayton states that he severed his connection from the Union, not from any personal motives or feelings; but because the Executive Committee interfered with his duty to Christ, by restricting his field of labor. The other letters were of similar tenor. None of these missionaries have reunited with the Union.

After some reports of Committees were made, the new Constitution proposed by the Board of Managers was taken up. Speakers limited to five minutes.

The last article of the constitution was considered and adopted. The article provides that the Constitution may be amended on recommendation of the Board of Managers, proposed in writing at a previous annual meeting. Rev. R. C. Eddy moved that the remaining articles be indefinitely postponed and the motion prevailed by a decisive vote.

Rev. Dr. Ide of Boston, now submitted an entirely new Constitution in writing to be acted upon next year. This document does away with life memberships, and entirely abolishes the Board of Managers, transferring their powers and duties to the Union, and the Executive Committee enlarged to twenty-one members.

The President suggested that this was hardly an alteration of the Constitution, as it proposed an entirely new one, without specifying what parts of the old Constitution were to be altered.

Rev. Dr. Turnbull moved a reconsideration of the vote by which the last article of the Constitution had been amended.

A member inquired whether Dr. T. voted in the affirmative? Dr. T. did not. Therefore his motion was not in order.

After much debate the Constitution as recommended by the Board of Managers, was adopted.

During the afternoon session, Dr. Denn, formerly missionary to China, briefly addressed the meeting. Rev. J. W. Johnson, of the Hong Kong mission, followed, giving an interesting account of the mission in China—the dreadful persecutions to which missionaries and native converts were formerly subjected, and the glorious field now open in that land for missionary labor. He closed with a strong appeal to the churches to send out more missionaries. He was afraid, from what he had heard to day, that there was a worshipping of organizations. It was not his mission to make nor to break Constitutions; but he besought them not to let these things tie their hands.

A clergyman inquired the cost of maintaining a native missionary in China a year. Mr. Johnson said, "A hundred dollars."

The clergyman said he was pastor of a church which was for some cause, alienated from the Union, and he would press it upon his church, as a personal duty, to maintain a native missionary in China.

Another pastor pledged his church to raise one fourth of the sum necessary to support a native teacher during the present year.

Rev. Dr. Bright offered a resolution to raise \$150,000 to be expended the present year for the objects of this organization, and that they pledge their personal aid in securing it.

Rev. Mr. Colver said, the way to raise the money was to stop this everlasting clamor about the Constitution through the press.

The annual sermon was preached in the evening by Rev. Dr. Bailey, and a collection taken, when the Union adjourned until Friday morning.

The Seventh-day First!

We know that "the children of this world are wiser in their day and generation than the children of light," but we were hardly prepared to find the editors of a secular paper so much wiser than the delegate to a Sunday-School Convention, as the following from the Cincinnati Daily Commercial, of May 12th, would indicate. "The Ohio State Sunday-School Convention" met at Smith and Nixon's Hall, in this city yesterday, and continues its session to-day. Dr. McKenzie, who is one of the delegates, has ventilated his knowledge of the Scriptures, by offering the following resolution:

"Whereas, The seventh day of the week, the holy Sabbath, is called in Scripture by the names, 'The Seventh-day,' 'The Lord's day,' and 'The Sabbath day,' and as there is a fitness, appropriateness and significance in these names, while there is no such significance in the heathen name Sunday; and whereas, there are objections to the latter, and none to the former, therefore,

Resolved, That this Convention adopt the name of Sabbath, or one of the proper Scriptural names for the day of sacred rest, and that each member of the Convention be and hereby are requested to abandon the word Sunday, and adopt the proper Scriptural name, in their respective Schools."

This resolution, says the Commercial, was laid on the table, but a large majority favored

it. The mover is an "Orthodox" gentleman, but whence he derived his knowledge that Sunday or Lord's-day, (i. e., the first day of the week,) is called the Seventh-day, which is the Sabbath, in Scriptures, is beyond our reading.

ANTI-SUNDAY LAWMEN IN BOSTON AND CINCINNATI.—The Lowell Courier of May 6, says: "The stability of our free institutions is menaced by the prevalence of radical and free-thinking notions. . . . In many of our large cities this free-thinking sentiment has exhibited itself in hostility to all Sunday laws, and in efforts to abolish many of those salutary restraints deemed indispensable to the preservation of purity and morality. A party has recently been formed in Cincinnati, pledged among other things to 'the complete divorce of church and state,' which means the abolition of all Sunday laws, etc. . . . It is this sentiment which Senator Wilson, and others in Massachusetts, are pandering to, in the election to take place on Monday.

Such news as this leads us to hope that the people are waking up, and that the Sunday laws which in defiance of constitutional provisions, have so long disgraced our statute-books, are soon to be repealed. The sooner the better—for all!

NOTICE.—Mr. George Frid, of Forest City, Meeker Co., Minnesota, writes to us that he left a widow woman with six children in Sweden, who, he says, keeps the Seventh-day. She is destitute, and wishes to emigrate to America, and he feels himself under obligations to provide for her removal. He must buy them first of the Swedish Church, and after this he must buy them of the government, provide for them suitable clothing, and pay their passage. The whole cost of purchase, clothing, and passage will amount to \$1500, (fifteen hundred dollars.) He would be glad if he could borrow this amount of some of the Sabbath-keeping friends, and he will refund it to them when he may be able to do so. If any of our patriotic friends are disposed to accommodate Mr. Frid in this matter, they can address him as above. Ed.

Extracts from Letters.

The following is a letter from Bro. Zacharias Bardick to his nephew in New York: BARKERVILLE, N. Y., May 7, 1859.

Respected Nephew,—I am at this time seated to drop you a few lines to let you know that we are on praying-grounds, with Him with whom we have to do; and feel thankful that we have so great a privilege. We received your note, and was glad to hear from you. We feel to rejoice that you have started for Zion. Be faithful to the end of your pilgrimage journey. We are thankful you started right, trying to keep the commandments of God, for there is great peace in so doing. We feel lonely in this place, not having any Sabbath-keepers near. I have the privilege, however, of going to meeting where there is a little praying company meets on the Sabbath, about eight or ten miles from here; we have very good meetings. I wish there was some preacher that could preach in this part of the vineyard; I think there might be good done thereby. Pray for us that our faith fail not.

Here we are in a wilderness of woe, away from Sabbath-keepers, striving to keep all the commandments of God, and the faith of Jesus, that we may have the right to the tree of life, and enter through the gate into the city. . . . If I were able I would gladly pay the expense of a preacher to come here. If any should by chance come this way, if they will call on me, they shall be welcome, and I will try to make their visit as agreeable as possible. Your uncle, in bonds of love, ZACHARIAS BARDICK.

KANKAKEE CITY, Ill., May 7, 1859. To the Board of Managers of the Publishing Society:

Dear Sirs,—I take this opportunity to write a few lines to you about the Recorder, as we are unwilling to do without it. It is a great comfort to us in our lonely situation. I see in the Recorder of April 28th, that the Board recommend that the patrons pay for the paper in advance. That was always my mind, and I always thought that was the best course, and stop the paper at the close of the subscription; for some never think of the expense to publish such a paper, nor do they care if they can get the paper. . . . We miss our Society the most of any thing. This is a good and healthy country, but we have to keep the Sabbath all alone. Your truly, ANDREW BARCOCK.

A letter from Eld. W. C. Whitford, dated Milton, Wis., May 17th, says: "The revival in the Academy is still progressing. A number more profess conversion. Some of our strongest and most promising young men have fully given themselves to Christ. There is no undue excitement. All seem to have yielded after a thoughtful and solemn consideration of their relations to God."

STARTLING.—The Trustees of the Inebriate Asylum of New York say that "more than twenty-eight hundred applications have been made for admission, many of them from the patients themselves. Among them were 28 clergymen, 36 physicians, 42 lawyers, 3 judges, 12 editors, 7 army and navy officers, 179 merchants, 55 farmers, 515 mechanics, and 410 women from the higher ranks of life."

I have seen the Christian man in the depths of poverty, when he lived from hand to mouth, and scarcely knew where he should find the next meal, still with his mind unflinched, calm and quiet. If he had been as rich as an Indian prince, yet could he not have had less care; if he had been told that his bread should always come to his door, and the stream which ran hard by should never dry—if he had been quite sure that ravens would bring him bread and meat in the morning, and again in the evening, he would not have been one whit more calm. [Springton.]

The long-standing custom of the Methodist Episcopal Church, which requires its clergy-men to change their pastoral residence every two years, is threatened with modification. The propriety of extending the time to three, and even five years, has been debated at several of the recent conferences, and there appears to be a strong opinion in favor of a change. The subject will be brought before the General Conference of the whole Church, which meets in May, 1860.

Communications.

Letters from Palestine—No. 48.

Dear Brother,—We are now in the moveable month of Moslim fasting, beginning the 3d inst., called Ramadan, the time for intense fasting and sorrow for sin, in which from sun to sun, the followers of the so-called prophet, neither eat nor drink, not even the drink of tobacco-smoke, to use their own words of expressing that choice delicacy of the phenomenon of tastes of the human kind, but at the roaring of the signal gun, at sunset, from the fort in each town, they all haste to guzzle and gorge, (many sit with the cruse, or pitcher of water, waiting for the gun, and some holding it to their mouths in readiness for the welcome signal,) for most of the night, making it hideous with the alternate noisy merriment and profane boisterous scolding, of which we had a frightfully sorrowful example close by our window last night. Day succeeds but to witness the peevishness of the people, occasioned by gluttony and parching thirst. Verily they are angry with their gods. O, that they would learn the way of truth as it is in the Gospel!

The latter rains are just over. The morning of the 10th, the thermometer was down to 45 below zero. So far as reported it is a time of health, and the season promises an abundant harvest.

Some attention is still awakened to the discussion of Gospel truth. Now and then a new case of inquiry without so definite results as desired. Pray for the progress of the work. Yours, &c., W. M. J.

Jerusalem, April 14, 1859.

P. S.—The person mentioned sometime since as having embraced the Sabbath, is still faithful. I never saw a youth more devoted to the reading of the Scriptures than he is. We trust he is a sincere Christian.

We have flying reports about war; what there is in the wind remains to be seen, at present it is a sirocco breeze from the south-west, blowing almost a gale, filling the air with sand from the desert, and making the atmosphere look like a snow-storm.

The Baptist of the 15th, and the Recorder of the 17th ult. came to hand this morning with the favor of four back numbers for which the sender has my thanks. It is now 5 P. M., the hour for closing the French post.

In haste, W. M. J.

For the Sabbath Recorder.

The Passover Sabbath.

The Passover is not only a memorial, but is typical; a lamb must be killed at the Passover, Exod. xii. 3, 4, 5, 21, and John the Baptist "seeing Jesus coming unto him, said, 'Behold the Lamb of God which taketh away the sin of the world,'" (John i. 29,) and Paul says, "For even Christ our Passover is sacrificed for us."—1 Cor. v. 7. Peter also speaking of our redemption, says it is secured to us by "the precious blood of Christ as of a lamb without blemish and without spot," (1 Pet. i. 19,) and John also saw in Revelation, "The Lion of the tribe of Juda, the Root of David,"—"a Lamb as it had been slain," and he heard a loud shout, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and honor, and glory, and blessing," and it is ascribed to "him that sitteth upon the throne and unto the Lamb forever and ever."—Rev. v. 5, 6, 12, 13. Isaiah says of Christ, "He is brought as a lamb to the slaughter."—Isa. liii. 7. The lamb must be killed at the Passover; and our Lord and Saviour was crucified at the Passover; not at the very hour "when the Passover must be killed," but within that same twenty-four hours, before the commencement of another day, which, remember, commences at evening. Some have claimed that Jesus died at the very hour when "the Passover must be killed;" but it is recorded that the day came "when the Passover must be killed, and he sent Peter and John, saying, go and prepare us the Passover that we may eat; and when the hour was come, he sat down and the twelve Apostles with him. And he said unto them, with desire I have desired to eat this Passover with you before I suffer."—Luke xxii. 7, 8, 14, 15. Matthew says, chap. xxv. 20, "Now when the even was come, he sat down with the twelve." We here recognize the evening as the beginning of the day, the beginning of the Passover day, including a night and a day, or one diurnal revolution of the earth on its axis. This night he was taken. Matt. xxvii. After eating the Passover, he instituted the memorials of his body, (v. 26,) and of his blood, (v. 27,) went to the Mount of Olives, (v. 30,) from thence to Gethsemane, (v. 36,) thence to the high priest's palace, (v. 38,) and in the morning the chief priests and elders took counsel against him to put him to death."—xxvii. 1. At mid day, or about the sixth hour, he was delivered to be crucified, and was immediately extended on the cross. John xix. 14, says it was "about the sixth hour," when Pilate delivered him to the Jews. Matt. xxvii. 45, says, "Now from the sixth hour there was darkness over all the land until the ninth hour." Mark xv. 33, "And when the sixth hour was come, there was darkness over the whole land until the ninth hour." Luke xxiii. 44, "And it was about the sixth hour, and there was darkness over all the earth until the ninth hour." After suffering the excruciating torture of the cross for three hours, he cried out, "It is finished, and he bowed his head, and gave up the ghost."—John xix. 30; and the other evangelists record the same time for his death.

Disciple: Friend of Jesus, did you ever think how much like what we call lynching, was the trial and execution of the Mighty and Adorable Redeemer? It makes the blood chill to think of it; but still it was for you and me the

sacrifice was made. And now his body is deposited in the tomb, where it rested over the Sabbath, ("that Sabbath was a high day," which, on this occasion was the fifteenth day of the month Abib, and the second day of the Passover feast. This is probably the reason why John says "That Sabbath was a high day," (chap. xix. 31,) it being not only the Sabbath, but also a day "of holy convocation" of the feast; such a concurrence happens only occasionally, but that it did so happen at this time is quite certain. "And now, when the even was come, (because it was the preparation, that is, the day before the Sabbath,) Joseph of Arimathea came and went in boldly unto Pilate, and craved the body of Jesus;" (Mark xv. 42, 43,) and "he gave the body to Joseph," (45,) who "laid him in a sepulchre," (46.) Luke xxiii. 54: "And that day was the preparation, and the Sabbath drew on." 56: "And they (the women) returned and prepared spices, and ointment, and rested the Sabbath day according to the commandment." John xix. 31: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath-day, besought Pilate that their legs might be broken, and they might be taken away." Jesus being already dead, they did not break his legs, but laid him in a grave near by, "because of the Jews' preparation day." (42.)

The trial and execution of the holy Saviour occupied nearly one whole day. Disconsolate and disheartened, the disciples seem to have forgotten that he had told them (Matt. xvi. 21,) that he must "suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Or, as Mark ix. 31, has it, "The Son of man is delivered into the hands of men and they shall kill him; and after that he is killed, he shall rise the third day." Or, according to Luke ix. 22—"The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day."

We now come to "the morrow after the Sabbath," when the law (Lev. xxiii. 11,) requires that a sheaf, or handful of the first cutting or gathering of the harvest, must be brought and waved before the Lord. Jesus has told us "The harvest is the end of the world," (Matt. xiii. 39,) and Paul says, 1 Cor. xv. 20: "But now is Christ risen from the dead and become the first fruits of them that slept." Thus, the wave sheaf being a sample of the harvest, has its antitype in Christ the first fruits and sample of the resurrection of the dead, both time and circumstances corresponding. The time being the morrow after the Sabbath, (the first day of the week,) occurring in the seven days' feast, and the circumstance, an assurance of the final living again of all the children of God. And as sure as the sheaf is an earnest of the harvest, so even more sure, is the earnest of a glorious resurrection.

That Christ first showed himself, on the day on which the sheaf was waved before the Lord, is well attested by the evangelists. Matt. xxviii. 1: "In the end of the Sabbath." Mark xvi. 1, 2: "And when the Sabbath was past, very early in the morning." Luke xxiv. 1: "Very early in the morning." He was also seen by the women. 13: "Two of them went that same day to a village called Emmaus." 15: "Jesus himself went with them." 21: "And besides all this, to-day is the third day since these things were done." John xx. 1: "Early, when it was yet dark." 19: "The same day at evening, came Jesus and stood in the midst" of the disciples, and talked with them.

Thus we find that Christ lay in the grave on the Sabbath from which they were to number seven Sabbaths, fifty days, to the morrow after the seventh Sabbath. If our version was in accordance with these facts, it will be intelligible in its literal sense, and a literal translation would be far more agreeable to the intention of the different writers, who have never intimated any notice of "the first day of the week," only as "the morrow after the Sabbath," and as that was the day of Christ's resurrection, so the evangelists express it in conformity to the custom and law of the Passover feast, with which they were familiar. In this view of the subject the language is not ambiguous, but explicit and clear, and the requirements of the law, as well as the circumstances of the resurrection coincide with the expression used. As it is, our version is not a translation of the original Greek, it is only a sectarian exposition of it which ought to be discarded, and a literal translation take its place; such literal translations do exist, but they are ignored, I suppose, for the want of a correct understanding of the intention of the writers who recorded the facts as they were known to them, and had the evangelists, or Paul intended to say "first day of the week," they would have used words plainly expressive of the day. As they have not done this, we may reasonably conclude they had no such intention as our version expresses, and more especially as we find no other reference to such an idea. J. C.

For the Sabbath Recorder.

"A Serious Mistake."

Such appears to be the burden of Mr. J. P. Hershon's letter of Jan. 20, 1848, published in the Recorder the following 11th of March, and came to hand eleven months after date of the letter, bringing me the first intelligence that "such a mischievous statement," as he complained of, had been imposed upon the patient readers of the Recorder. The author of the offensive expression: "The mission proper is under the Rev. W. M. Jones," is unknown to me; but that it was not mischievous or false, as J. P. H. affirms, the reply of the editors ought to satisfy him; if not, more may not be

wanting. To say that I "happened once to be a co-laborer with Mr. S.," reflects no credit upon J. P. H., when compared with the facts in the case, and still fresh in the minds of the denou-ination. He states twice that Mr. S. was the only Seventh-day Baptist Missionary in the Vale of Sharon "for a year and a half" previous to the date of this letter. This, like other statements of his, is positively contradictory of the facts in the premises. I was in the Vale of Sharon with my family during August 1857, and then again (my family not accompanying me,) for a week just previous to his writing that letter,—each time laboring hard in calling, and what is more, J. P. H. knew of my being there, and might have known what was well known to those under that "one roof," that I not only considered Jaffa my station, but was at no little pains in making preparations to move there.

But the most surprising of all is, the ignoring entirely of the presence and labors of Dea. Walter Dickson, his two sons-in-law and their families. The Steinbecks were there a year and a half or two years, and Bro. Dickson five months previous to the arrival of Bro. Saunders and myself. Bro. D.'s department was the saxe in which our Board proposed that Bro. S. should be engaged, viz.: Industrial. Bro. D. made a bold but truly benevolent undertaking—labored hard and would have succeeded but for the deprivations of the Arab. His wife and daughter labored like ministering angels in giving medicine to the sick and relieving the suffering poor near them, and from a distance, and that almost daily. They supported themselves without a salary from abroad, and hence deserve double honor. They suffered hunger, thirst, and were very frequently driven to seek dry shelter from one leaky room to another, in the fierce cold rains of winter. They were robbed, mal-treated most shockingly, and one of their number slain, and yet we know how unassuming, quiet and effective was their manner of life, and how patiently they have taken the spoiling of their goods. If praise arise not from the gates to extol them, future missionary annals may record the name of W. D. with that of Carey, Judson, and the hero Kincaid, and a worthier voice will speak of them to an assembled world: "They have done what they could."

J. P. H.'s sling at the title "Rev." and "Reverend," is invidious and gratuitous. If he is anxious for a Reform in word and doctrine, surely there is field enough in his own Church—the Episcopal—and we heartily pray for the increase of the knowledge and grace of the Gospel, our curiosity might be excited to know how the Elders of his denomination would bear to be told from him that their titles "do not look well on paper or any where else," and if he progress so far to add a word on Scriptural Baptism—Sabbath and Church government. The spirit and date of that letter stand in no pleasing contrast to the deeply solemn and heart-rending circumstances with which our little company was overwhelmed (in consequence of the affair of the 12th January—eight days previous), and which contributed, as I then believed all felt, to a union of sympathy and action hitherto not experienced. I confess my amazement to learn, eleven months afterward—that so soon as two days after my departure from Jaffa and from expressions fraternal—a letter of that tenor and bearing towards me and Bro. Dickson, should have been penned [and forwarded under that "one roof!"]

Sincerely wishing to follow the things which make peace and increase brotherly love—I am yours in the Gospel, W. M. JONES. Jerusalem, April 14, 1859.

THE ENTAIL OF UNGODLINESS.—There is an heritage of righteousness, which by a natural law descends from parents to children, in virtue of which we see long ranks of Christian heroes extending like shining lines down through history. So God honors the faith and holy life of His people. His blessings descend to their children, and their children's children. There is also a heritage of ungodliness—"visiting the iniquity of the fathers upon the children." This is as deplorable to contemplate, as the other is glorious and beautiful. For-saken of God—left by His Holy Spirit: that is all that is necessary to insure swift downfall, and eternal death. If the advocates of man's capacity to save himself would only consider this, and the multitude of facts which witness it!

It is said that what is called "a singular fatality" attended the family of a well known politician whose recent mysterious and sudden death was a nine days' wonder. "One of the brothers was shot in a duel across a table in a Southern city; another fell by the side of the brave Crockett at the massacre of the Alamo; the third brother was burned in the Ben Sherrod, and his sister perished in the ill-fated Lexington." The mother soon followed her children, leaving the youngest to meet a mysterious fate in the streets of our own city, after a midnight revel. We know nothing of the truth of this, but whether true or not, we have known many such histories. It is a solemn thing to make hereditary—of legitimize, as it were—a contempt of God's law. [N. Y. Chronicle.]

In one of the ships which returned recently to this port, says the New Bedford Standard, there came a man who had been whaling for nine years. He was formerly a minister, but taking to the intoxicating cup, he fell from grace, left the ministry and his wife and family and went, his friends knew not where. In dis-patience he had wasted the hard-earned wages of nine years seafaring life, and arrived here wretched and destitute. Some temperance friends clothed him decently and made efforts to reform him, as we hope with success. A few days ago he received a letter from his son in Connecticut, saying that all the family had supposed him dead, and that his wife had married again. The poor man has started for Connecticut, but what will be the ending of this chapter of life remains to be seen.

General Intelligence.

Foreign News.

The Royal Mail steamship Canada, Capt. Lang, from Liverpool, on Saturday, the 7th inst, passed Cape Race on Monday evening, en route to Halifax and Boston.

She was boarded by the Associated Press News Agent, and the following summary of her news, procured:

Considerable delay was unavoidable in its transmission, owing to the fact that the line from this place to the Cape is not completed. It will doubtless be completed in a week or ten days, when such provoking delays will be in a measure avoided.

No battle had yet been fought. The Austrians crossed the Po, and made a further advance into Piedmont, but the inundations are said to have compelled them to make a partial retreat.

The Austrians were repulsed in an effort to cross the Po at Trassinato, with considerable loss.

The dilatoriness of the Austrians excites great surprise. Their vanguard was at Tronzo.

The Sardinians, it was reported, had seized all the Austrian merchant vessels at Genoa.

The French in a few days would muster a hundred thousand troops in Piedmont.

The Emperor Napoleon remained at Paris, but was expected to start for the army on the 12th.

There are whispers of martial law in Paris after his departure.

The Emperor of Austria was preparing to take the chief command in Italy.

The Ministerial gain at the English elections is computed at twenty-five.

The screw-steamer Lebanon, from New York April 21, arrived at Liverpool May 4.

The screw-steamer Indian, from Portland April 23, arrived at Liverpool May 5.

The banking-house which had suspended at Vienna, was that of Coruslein & Kater, and the amount of their liabilities was \$2,000,000.

FIVE DAYS LATER.—By the arrival of the steamship Baltimore, we have five days later intelligence from Europe.

No battle had taken place.

The Austrians apparently exhibited much indecision, and kept occupying places, and then abandoning them.

There had, indeed, been no material change in affairs since the departure of the Canada. Heavy rains had prevailed, and continued up to the latest accounts.

A bulletin from Vienna explains that the Austrians had taken up a position between the Po and Sezia Rivers, to await better weather, before resuming the offensive.

The Emperor Napoleon, accompanied by Prince Napoleon, quitted Paris on the 10th, for Genoa.

The Sardinian General, Dul la Marmorata, had made the river Dora his strategical line. The Austrians were fortifying their position on the Sezia.

Marshal Canrobert was said to be directing the operations of the allies from Alessandria.

The Austrians were suffering much from sickness.

The Sardinians were preparing a grand reception for Napoleon at Genoa.

The Austrians were expected soon to have three-quarters of a million of men under arms.

The Austrians had declared Ancona in a state of siege. The Pope had protested against this action, and Austria was to reconsider it.

The French at Rome are to be increased and placed on a war footing.

The English Parliamentary elections were almost concluded. The Ministerial gain was variously estimated from 19 to 28.

The Monitor denies that France is about to concentrate an army on the Rhine.

The latest Turin telegraph says that the Austrians were re-crossing the Sezia in haste.

The Emperor arrived at Marseilles, on Wednesday, May 11, at noon. He embarked on the Reine Hortense, where he received the city authorities, and left at 2 p. m.

It was said at Paris that the Emperor expects to be in Milan by the end of May or beginning of June.

A dispatch from Rome says that the Pope's Nuncio had been ordered to leave Florence.

ACCIDENT ON THE N. Y. CENTRAL RAILROAD. List of the injured. The following is a list of the sufferers by the accident which occurred on this road on Wednesday last, at Jordan, near Syracuse, by running over a cow which suddenly sprang upon the track, when the train was going at full speed:

At the Globe Hotel.—Mr. Slosson, of Carleton, Canada, very badly hurt; his head is severely cut, he is otherwise injured. He can hardly survive.

Thomas Wilson, of Rochester, has a cut on the head full two inches long, and is badly bruised besides.

G. Kimball, of Chicago; head, arms and breast badly bruised.

Mrs. G. Kimball has a bad bruise on the head.

Rachael Bosman, of New Orleans; face cut and bruised.

Mrs. Matilda Brown, of New Orleans; head severely cut, and face and legs badly bruised.

Mr. Brown, husband of the above, slightly bruised.

J. Holmes, of Millersburgh, Ohio, slightly bruised.

Maria Slosson, of Piqua, Ohio, head and neck cut and bruised.

Jo. Barr, of Hamilton, C. W., collar bone fractured and head bruised.

H. D. Kellogg, of Bridgewater, N. Y., temple wounded, and arm and ankle bruised.

Otto Reidemester, of Toledo, Ohio, head cut, side bruised, and three fingers cut.

John Clark, of Covington, Ohio, hip badly bruised.

At the St. Charles Hotel.—Sarah Brown, of Oswego, bruises on the face and left breast—not considered dangerous.

Miss Adelia Hewett, who was returning from Piqua, Ohio, to her residence in Montreal—bruised on the head, but not considered dangerously hurt.

Jas. N. Hutchins, of Fayetteville, N. Y., bruises on head and limbs.

Johann Entzell, of No. 182 Mulberry-street, New York, injured about the head and limbs, but not seriously.

Pauline Devere, of New York, severe bruises on the left arm.

At Syracuse House.—John McCoy and wife, of Matteson, Ill., badly hurt.

Mrs. Robin and child, of Potosi, Wis. Mrs. R. is dangerously injured, and the child slightly hurt.

Samuel Birdsell, a blind man, of Haron, Ohio, injuries slight.

Gifford, conductor, killed. Messrs. Kimball, Slosson and Barr—whose injuries were deemed most severe, and for whom a good deal of anxiety was felt—are all comfortable, and believed to be out of danger.

CAN A MARRIED WOMAN ABSCOND FROM HER FATHER?—Catharine Carden, aged 17, has been held by Alderman Snyder, on the charge of absconding from her father. The young woman alleged that she was married, and was living with her husband, and produced her marriage certificate. On the other hand, the father, who is of the Roman Catholic Church, denies the validity of the marriage, because the ceremony was not performed by a clergyman of that denomination. [Phila. Ledger.]

The Philadelphia News gives the following version of the affair: "A man named Carden, who keeps a tavern in the Fourth Ward, and who is a first-class member of the Roman Catholic Church, had his daughter, who is in her 18th year, arrested for absconding from beneath his paternal roof. The daughter produced a certificate of marriage with the Captain of a canal-boat on the Schuylkill. The certificate set forth that the Captain and the young lady were united in the holy bond of matrimony on the 3d of the present month, by Alderman Tittermay, of the Second Ward. The party proceeded to the office of Alderman Tittermay to ascertain the facts, and he acknowledged the certificate to be in his handwriting.

"The father seemed to be rather incensed at this development. He then claimed that according to the rules, regulations and laws of the Catholic Church, which he was a member, the marriage of his daughter could not be valid, because it had not been performed by a priest connected with the Church. He therefore contended that the union of his daughter with the Captain was a mere mockery of a solemn vow, and that under the circumstances, he considered that his daughter had absconded, and for which she should be held to atone to the offended laws of the land. The Alderman thought so too, and ordered the young wife to give \$500 bail to answer at Court.

"This she was unable to do, and a commitment was at once made out against her. Her grief at this result may be better imagined than described. Her newly made husband was absent—her paternal protector had become her persecutor—she had been ruthlessly dragged away from the comfortable home of her husband's mother on Carlton street—all of which conspired to weigh so heavily upon her mind, that she shed tears profusely. The poor, disconsolate young woman was taken to the station-house. Her appeals for aid were made in vain, until some time in the night, when bail was entered for her by some kind and sympathizing heart, and she then returned to the home of the husband of her choice. The plea set up in this case is rather novel in our city, and it is a perfect farce, a libel on the intelligence and Christianity of its inhabitants.

THE PIKE'S PEAK MINING DELUSION.—Suffering of Emigrants.—The reports from the region of Pike's Peak have been so contradictory till lately that it was impossible to tell whether there was any truth in these reports or not. But of late they have come in such a steady current in one direction that there can be no doubt the whole affair has been a humbug, got up by speculators. Miners are said to be leaving in crowds, in a starving and ruined condition. The climate is unhealthy, and many deaths have occurred from disease and starvation. Mr. I. B. Bramsley, Route Agent of the Overland Mail Company, writes from Cottonwood Springs, April 28, to his employers: "Pike's Peak has turned out to be a humbug, and the road is lined with starving men; and God knows we have got to give them something to eat as long as we have it. If you could do something to keep the poor deluded devils from starving, you would be doing a kindness to humanity. We will try and get through as well as possible, but lots of the poor fellows are bound to die. There are no provisions in the country only what belongs to the Mail Company. The traders along the road have nothing in the way of provisions. They (the emigrants) have not attempted to force anything yet, but they are bound to do it if you do not give them something to eat."

A letter to the St. Louis Republican confirms these accounts. It says: "They come back as many of them went, without any means of living on the way. Destitute of any means of conveyance, disappointed and utterly disheartened, with broken hopes and blasted fortunes, toll-worn, foot-worn and heart-weary, these wretched adventurers came straggling across the plains, in squads of dozens or scores, begging at the stations for food to eat, and a temporary shelter from the driving storms. The well-known generosity of the contractors on this line, will doubtless save many a poor fellow from famishing by famine, but what can they do to supply the wants of a starving multitude?"

BOLD ATTEMPT AT ROBBERY.—On Wednesday evening, May 18th, as the express train that leaves New York at 5 o'clock, p. m., on the New York and Erie Railroad, left Port Jervis, 88 miles from New York, a few minutes past 9 o'clock, a fellow attempted to administer chloroform to Mr. Adam Keck, the mail agent. A sponge well saturated was applied, but in the act, a drop fell on Mr. Keck's face, which aroused him. Springing up, the person clinched the agent by the cravat and drew a six-barrel pistol. The mail agent seized the pistol just by the cock, and the two had a severe tussle for ten minutes or more, during which time the pistol dropped. The robber then attempted to use a slung shot, which he also lost during the tussle, and was altogether roughly handled. During the scuffle three or four express boxes were broken by the parties falling on them, and the iron rods in front of the window were bent out four inches, and the glass broken. Fortunately the bell rope was pulled by one of them, which brought the train to a stand. The robber broke away and jumped off the car before the conductor could seize him. The car was so full of the chloroform that it was actually suffocating. The robber left behind him an overcoat valued at \$35, the six-barrel pistol, a basket containing provisions, a bottle of brandy, a bag, supposed to put the money in (if he got any), and the slung shot. No doubt he expected to kill the express messenger and the mail agent also, if they made any resistance, take the key of the safe and extract the money, of which there was \$100,000 in the safe.

As soon as the cars reached Narrowsburg, the telegraph extending along the entire route of the New York and Erie Railroad was called into requisition, and in a short time every station on the route was notified of the bold attempt to rob the mails.

Just previous to the departure of the train

from Otisville, the station twelve miles from where the attempt was made, a young man, a total stranger to the officers at the station, made his appearance and purchased a ticket for New York. The ticket master observed that he had a black eye, and being apprized by telegraph of the facts in the case, at once made up his mind that the young man was the robber. As the cars proceeded, the conductor made a very scrutinizing examination of the young man, who, by the way, had fallen asleep, and opening his lips, a deep cut, probably from the effect of the mail agent's fist, was discovered.

At the next station the conductor telegraphed to the Division Superintendent at Port Jervis the fact of the suspicious young man on the train. That officer requested his description, which was immediately given; and, in a few minutes, a return answer came to the conductor not to allow the young man to escape on any condition. At one of the stations a few miles the other side of Jersey City, the fellow wanted to get out, but was prevented by Conductor Willea. By this time the authorities in Jersey were apprized by telegraph of the facts, and an agent was dispatched to meet the train and take the suspicious individual into custody. This was accomplished without any difficulty, and the train reached Jersey City at 9:22 p. m. on Thursday, when he was given in charge of the Chief of Police of that city for safe keeping.

He is quite an intelligent young man, rather tall; he gave his name as Edwin Jackson, and says he resides in this city.

CROP PROSPECTS.—Wm. Bebb writes, May 5, from Fountaindale, Winnebago Co., Ill., the following information: "I have just passed from Rockford, Ill., to this place, via Indianapolis and Cincinnati. The crops of wheat, both winter and spring, are in fine condition, and very forward. The farmers are nearly through planting corn, and many fields are showing the rows very distinctly. Every plowed acre seems to be brought under culture. Winter wheat has abundant yield. Spring wheat, our main crop, has been sown in season, and the fields are becoming beautifully green. It has been stated that the peaches of Southern Illinois are destroyed; but John P. Reynolds, Marion Co., Ill., says the peaches are not killed, and that they never had a fairer prospect of a good crop."

Another writer says that notwithstanding the early spring was wet and cold, the crop is now is very forward.

In Wisconsin, the spring seems to be equally forward. A writer there says: "At Aurora, near the never-freezing Cayuga, peas were yesterday, 16th May, in blossom. I have here corn up four inches, and Hubbard and Boston squash in the rough leaf green in the open air, and only protected by glass a very few nights. At Aurora, both grape-vines and peach trees were killed by the hard frost of the 11th and 12th January; here only the peach trees were killed—the vines are in leaf already. The promise of fruit generally was never better, and the little winter wheat that was sown looks well."

The Racine (Wis.) Advocate says that through Dodge and Columbia Counties not a foot of cultivated land seemed uncultivated; and in Columbia County there never has been more ground sown to wheat than has been put down this year. Many men are sowing from 100 to 400 acres of wheat.

HORRIBLE ATROCITY.—In the civilized State of Illinois, Mercer Co., a few weeks since, a man and his wife named Bell; were arrested on the charge of stealing \$180; and after a long examination, nothing was found against them, but they were detained in the custody of a justice by the name of Delley, and confined in his house. In the night a party of ruffians in disguise, broke into the house and carried away the prisoners into the woods, and attempted to extort a confession from them, but without avail, by threatening to hang them; and proceeded to put their threats into execution. The Chicago Press and Tribune give the following account of this most high-handed outrage: "The man was first hung up and kept there until he was entirely unconscious, and then, with a refinement of cruelty which could only be looked for in the most hardened brutes, he was taken down and buried in a shallow hole, which was dug for the purpose, to make his wife believe that he was dead; in hope of frightening her into a confession. But the woman was plucky, and would give them no satisfaction. She was accordingly swung up by the same rope used on her husband, and was let hang until life was nearly extinct. In the meantime the man was taken from his grave, and the lynchers, finding that nothing could be got out of them, after some difficulty, resuscitated them and left them to get home as best they could."

It is said that Bell is able to identify the wretches, and it is to be hoped that no means will be left untried to bring them to justice.

IMPORTANT DECISION AS TO THE RIGHTS OF MARRIED WOMEN TO DISPOSE OF THEIR PERSONAL PROPERTY BY WILL.—In the Supreme Court last week, Justice Sutherland decided how far a married woman can dispose of her property. In the case under consideration, the wife had disposed of certain real estate to her mother to be used by her after the death of the wife. When the wife died, the husband proved the will, as if he was the sole legatee, claiming his right to do so as the husband of the deceased, to whom all the estate was due. From the decision of the Surrogate, affirming the right of the husband, the mother appealed to the Supreme Court, which, by the opinion just given, affirms the Surrogate's decision, on the ground that however much the act of 1848 secured the rights of one's personal property to a married woman, yet it did not remove the disability placed on married women by the Revised Statutes. The decision is very important, and finally settles a vexed question. Its effect is, in reality, to nullify the act of 1848 granting to a married woman the control of her personal property, so far as to prevent her disposition of it by will. The Legislature probably intended a very different result, but blundered, as is very often the case, in the words of the act framed and passed.

GREAT STAMPEDE OF SLAVES.—We learn from reliable authority that seventy fugitive slaves arrived in Canada by one train, from the interior of Tennessee. This is probably the largest number that ever escaped in one company. But a week before a company of twelve arrived, and are now at the depot near Malden. Nearly the same time one of seven and another of five, safely landed on the free soil of Canada, making ninety-four in all, worth at the present market price the hand

some sum of \$94,000! The Underground Railroad was never before doing so flourishing a business. At the rate these ungrateful fellows are stealing themselves, the market must be seriously affected, unless kept supplied direct from Africa.

CONFESION.—Armstrong, one of the murderers of the mail carrier near Brantford, has made a full confession. During his lifetime he has robbed to the extent of \$15,000 in money and jewelry. The largest haul made by him was from the purser's office of the steamer Empire State when lying at the wharf at this city, the sum stolen by him on this occasion being \$2810. The robbery was effected by his dressing himself as a female and passing off as the wife of the cook of the boat. The clothes were furnished him by a prostitute in a house of ill-fame at this place, to whom he gave \$300 for the use of them.

DEATH OF PROF. OLMS TED.—Professor Denison Olmsted, LL. D., expired at his residence in New York, at four o'clock on the morning of May 13, aged sixty-eight years. He graduated at Yale College in North Carolina in 1815, and served thirty years, when there, he made a geological survey of that State, the first State survey made in this country, and in 1825 he was elected Professor of Mathematics and Natural Philosophy in Yale College, which place he filled at the time of his death.

HOW THE LATE FIRE IN OSHKOSH, (Wis.) ORIGINATED.—The Chicago Democrat says: "Last February, two houses of prostitution were burned in Oshkosh, by the citizens, and the inmates, twelve girls and a man, taken to jail. After the liberation of the girls, a convention of this class of 'artists' was held, at which a solemn oath was made to burn the city from end to end, before the summer was over, in renege for burning the two houses aforementioned, and the deed was consummated, last week, when every store and office in the place was burned."

MARKETS.—NEW YORK, May 21, 1859.

PLANTING.—The inquiry for Western Canal Flour has been moderate, and prices of low and medium has declined 20c. @ 30c. @ 40c. @ 50c. @ 60c. @ 70c. @ 80c. @ 90c. @ 100c. @ 110c. @ 120c. @ 130c. @ 140c. @ 150c. @ 160c. @ 170c. @ 180c. @ 190c. @ 200c. @ 210c. @ 220c. @ 230c. @ 240c. @ 250c. @ 260c. @ 270c. @ 280c. @ 290c. @ 300c. @ 310c. @ 320c. @ 330c. @ 340c. @ 350c. @ 360c. @ 370c. @ 380c. @ 390c. @ 400c. @ 410c. @ 420c. @ 430c. @ 440c. @ 450c. @ 460c. @ 470c. @ 480c. @ 490c. @ 500c. @ 510c. @ 520c. @ 530c. @ 540c. @ 550c. @ 560c. @ 570c. @ 580c. @ 590c. @ 600c. @ 610c. @ 620c. @ 630c. @ 640c. @ 650c. @ 660c. @ 670c. @ 680c. @ 690c. @ 700c. @ 710c. @ 720c. @ 730c. @ 740c. @ 750c. @ 760c. @ 770c. @ 780c. @ 790c. @ 800c. @ 810c. @ 820c. @ 830c. @ 840c. @ 850c. @ 860c. @ 870c. @ 880c. @ 890c. @ 900c. @ 910c. @ 920c. @ 930c. @ 940c. @ 950c. @ 960c. @ 970c. @ 980c. @ 990c. @ 1000c. @ 1010c. @ 1020c. @ 1030c. @ 1040c. @ 1050c. @ 1060c. @ 1070c. @ 1080c. @ 1090c. @ 1100c. @ 1110c. @ 1120c. @ 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Miscellaneous.

WESTERLY, May 10, 1859.

To the Editors of the Sabbath Recorder: In looking over some old copies of the Protestant Sentinel, a Seventh-day Baptist journal, edited by Bro. John Maxson, at Homer, N. Y., many years ago, in the number of May 16, 1832, I came across an article which I had you herewith, asking you to give it a place in the Recorder, thinking it too good to be lost, and that it may not be without interest to some of your readers.

The Christian Ram-seller in his Closet; OR, THE TRIUMPH OF CONSCIENCE.

A Christian once retired to pray, And kneeling low, was wont to say, "Our Father, still in heaven the same, All hail'd to be thy glorious name, All hail'd to be thy glorious name, Our humble supplicant thus address'd: "To-day you've sold that ram for gain, That made your neighbor so profane, And now, may be, with poison'd breath, Still seething arrows, fire and death." He next proceeds, though almost dumb, And whispers out, "Thy kingdom come." But adding still to his surprise, The monitor within replies: "You still pursue your cursed craft, And vend the soul-destroying draught, That greatly checks his kingdom fair, And fills the regions of despair." He ventures on once more, and said: "Give us this day our daily bread," "What! while your promises retain, In pay for ram the poor man's gain? Or in your draw the price is laid, That should have bought his children bread?" Thus conscience rous'd to do his part, Directs the arrow to his heart. At length, by keen conviction stung, With heavy heart and faltering tongue, He cries, "Forgive and grant salvation, And keep us ever from temptation; Nor any longer will I lay, Temptation in my neighbor's way; What thus is earn'd, when understood, Is certainly the price of blood. I'd rather dig, or beg, or serve, And if I must, I'd rather starve. O where shall I the faithful tale, Convey'd by every flying mail, Of murder, misery and woe, That from the cursed traffic flow? I am resolv'd th' unrighteous gain, Shall never more my coffers stain, "Then in humility dispos'd, To bless'd assurance, sweetly clos'd: "The kingdom's thine, and will retain The glory, power, and praise, amen." Then calmly rising from his knees, His heart approv'd, and all was peace." [Christian Mirror.

The Persian Christian.

The following narrative is a pleasing illustration of the faithfulness of God, which will not let his devoted servants "labor in vain," or spend their strength for naught. The Rev. Henry Martyn was not permitted while in the flesh to see the effects of his holy example and of his bold confession of the Saviour whom he loved, in a land where that blessed name was despised; yet doubtless, in the great day which will make all things manifest, there will be many who will be his crown of rejoicing. This account is taken from the Asiatic Journal, and was written by a person who spent a few weeks at Shiraz, in Persia.

Having received an invitation to dine (or rather sup) with a Persian party in the city, I went, and found a number of guests assembled. The conversation was varied—grave and gay; chiefly of the latter complexion. Poetry was often the subject: sometimes philosophy, and sometimes politics prevailed.

Among the topics discussed, religion was one. There are so many sects in Persia, especially if we include the free-thinking classes, that the questions which grow out of such a discussion constitute no trifling resource for conversation. I was called upon, though with perfect good-breeding and politeness, to give an account of the tenets of our faith; and I confess my self to have been sometimes embarrassed by the pointed queries of my companions.

Among the guests was a person who took but little part in the conversation, and who appeared to be intimate with none but the master of the house. He was a man below the middle age, of a serious countenance and a mild deportment—they called him Mahomed Rahem. I thought that he frequently observed me with great attention, and watched every word I uttered, especially when the subject of religion was under discussion.

Once when I expressed myself with some levity, this individual fixed his eyes upon me with such a peculiar expression of surprise, regret, and reproach, that I was struck to the very soul, and felt a strange mysterious wonder who this person could be. I asked privately one of the party, who told me he had been educated for a mollah, but had never officiated; and that he was a man of considerable learning, and much respected; but lived retired, and seldom visited even his most intimate friends. My informant added, that he was only induced to join the party had been the expectation of meeting an Englishman; as he was much attached to the English nation, and had studied our language and learning.

This information increased my curiosity, which I determined to seek an opportunity of gratifying, by conversing with him. A few days afterwards I called upon Mahomed Rahem, and found him reading a volume of Cowper's poems! This circumstance led to a discussion of the merits of English poetry and European literature in general. I was astonished at the clear and accurate conceptions which he had formed upon these subjects, and at the precision with which he expressed himself in English. We discoursed on these and kindred topics for nearly two hours; till, at length, I ventured to sound his opinions on the subject of a mollah.

"You are a mollah, I am informed." "No," said he, "I was educated at a madrasa, (college,) but I have never felt an inclination to be one of the priesthood."

"The exposition of your religious volume," I rejoined, "demands a pretty close application to study; before a person can be qualified to preach the doctrines of the Koran. I understand, he must thoroughly examine and digest volumes of comments, which ascertain the sense of the text and the application of its injunctions. This is a laborious preparation, if a man be disposed conscientiously to fulfil his important duties."

As he made no remark, I continued: "Our Scriptures are their own expositors. We are solicitous only that they should be read—and although some particular passages are not without difficulties, arising from the inherent obscurity of language, the faults of translation, or the errors of copyists; yet it is our boast, that the authority of our Holy Scriptures is confirmed by the clearness and simplicity of their style, as well as precepts."

I was surprised that he made no reply to these observations. At the hazard of being deemed importunate, I proceeded to enlarge the leading principles of Christianity, more particularly in respect to their moral and practical character; and happened, among other reflections, to suggest, that as no other concern was of such importance to the human race as religion, and as only one faith could be regarded as indifferent, though too many did so regard it.

"Do not you esteem it so?" he asked. "Certainly not," I replied. "Then your indifference at the table of our friend Meerza Reza, when the topic of religion was under consideration, was only assumed, out of complaisance to Mussulmen, I presume?"

I remembered the occasion to which he alluded; and recognized in his countenance the same expression, compounded half of pity, half of surprise, which it then exhibited. I owned that I had acted inconsistently; but I made the best defence I could, and disavowed in the most solemn manner, any design to contemn the religion which I profess.

"I am heartily glad I was deceived," he said; "for sincerity in religion is our paramount duty. What are we never should be ashamed of appearing to be."

"Are you a sincere Mussulman, then?" I boldly asked.

An internal struggle seemed, for an instant, to agitate his visage—at length he answered mildly, "No."

"You are not a skeptic or freethinker?" "No, indeed I am not."

"What are you then? Be you sincere? Are you a Christian?" "I am," he replied.

I should vainly endeavor to describe the astonishment which seized me at this declaration. I surveyed Mahomed Rahem, at first with a look which, judging from his reflection from his benign countenance, must have betokened suspicion, or even contempt. The consideration that he could have no motive to deceive in this disclosure, which was of infinitely greater importance to himself than to me, speedily restored me to recollection, and banished every sentiment but joy. I could not refrain from pressing silently his hand to my heart.

He was not unmoved at this transport, but he betrayed no unmanly emotions. He told me that I had possessed myself of a secret, which, in spite of his opinion that it was the duty of every one to wear his religion openly, he had hitherto concealed, except from a few who participated in his own sentiments.

"And whence came this happy change?" I asked.

"I will tell you that, likewise," he replied. "In the year 1223 (of the Hejira) there came to this city an Englishman, who taught the religion of Christ with a boldness hitherto unparalleled in Persia, in the midst of much scorn and ill-treatment from our mollahs, as well as the rabble. He was a beardless youth, and evidently enfeebled by disease. He dwelt among us for more than a year. I was then a decided enemy to infidels, as the Christians are termed by the followers of Mahomet; and I visited this teacher of the despised sect, with the declared object of treating him with scorn and exposing his doctrines to contempt. Although I persevered for some time in this behavior towards him, I found that every interview not only increased my respect for the individual, but diminished my confidence in the faith in which I was educated. His extreme forbearance towards the violence of his opponents, the calm and yet convincing manner in which he exposed the fallacies and the sophistries by which he was assailed, for he spoke Persian excellently, gradually inclined me to listen to his arguments, to inquire candidly into the subject of them, and finally to read a tract which he had written in reply to a defence of Islamism by our chief mollahs. Need I detain you longer? The result of my examination was a conviction that the young disputant was right. Shame, or rather fear, withheld me from this opinion. I even avoided the society of Christian teacher, though he remained in the city so long. Just before he quitted Shiraz, I could not refrain from paying him a farewell visit. Our conversation—the memory of it will never fade from the tablet of my mind—sealed my conversion. He gave me a book—it has ever been my constant companion—the study of it has formed my most delightful occupation—its contents have often consoled me."

Upon this he put into my hands a copy of the New Testament, in Persian. On one of the blank leaves is written, "There is joy in heaven over one sinner that repenteth."

HENRY MARTYN.

Upon looking into the Memoir of Mr. Martyn, by Mr. Sargent, one of the most delightful pieces of biography in our language, I cannot perceive therein any allusion to Mahomed Rahem; unless he be one of the young men that came from the college, "full of zeal and logic," to try him with hard questions.

Interesting Coincidences. My father was once at a jeweler's, suiting himself with a pair of spectacles. Having tried on a pair, the jeweler handed him a Bible, that he might test by reading. He opened the Bible and read: "I see men as trees walking."

Some parishioners of mine were visiting their former home in Pennsylvania. The old country church, once thronged every Sunday, but now unoccupied and going to decay, was an object of great interest to them. Desirous of entering it, but finding the door locked, they opened the window, and so clambered in. Having satisfied their curiosity, they sought for some memento of the place to carry away with them. Nothing was found, so satisfactory as the stray leaf of a Bible, which accordingly was appropriated. But what was their surprise, when, beginning to read from the old yellow page, the following words greeted their eyes: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and robber."

A friend once loaned me his copy of Montgomery's collection of hymns, which he greatly valued. The book had been with me for some time, but as yet I had not opened it. At length on a Sunday morning, a ministerial brother preached for me, and after sermon announced the hymn beginning, "To-morrow, Lord, is thine." Going home directly after service, and waiting a few minutes for dinner, I chanced to spy the copy of Montgomery lying on my table and picked it up, to glance over it while waiting. Opening the book, the first row, Lord, is thine." The coincidence deeply impressed me. The minister, I said to myself, might as readily have given me any other of the one thousand psalms and hymns of our collection, and I might as readily have chanced upon any other one of the three hundred hymns of Montgomery's collection, as upon this. The chances, if the thing were governed by chance, would be as three hundred thousand to one

against the same hymn being thus twice successively hit upon. And then I remembered that I was before ignorant of the fact that this hymn was in Montgomery's collection, and I further thought, how was it that I was led in so casual a way, to take up this book, just at this time, so as to make any coincidence possible? I resolved to bear the matter in mind, and to observe any providential illustration of the uncertainty of life which might seem to have relation to this coincidence. The only such illustration, as yet observed is this: A short time after, and before I had returned the borrowed volume, the owner of it was killed, in a moment in the twinkling of an eye, by being thrown from his horse and fracturing his skull.

Being about to leave a former pastoral charge, and desiring to make a present to some young children who had been named after me, I went into a Depository and purchased some pocket-Bibles. Having written the name of one of the children on a fly-leaf, it occurred to me to designate some text of Scripture in connection with the name. The words seemed to me suitable "Wilt thou not from this time cry unto me: My Father, thou art the guide of my youth?" but I did not know just where to find them, and was in too great haste to spend much time in searching. I remembered that they were in Jeremiah, but that was all I asked for a Concordance, but none was at hand. Almost without thinking, I opened the Bible in my hand, or let it fall open in my hand and the words were before me. They were the very first I saw. This seemed to me the more surprising, when I reflected that the edition of the Bible in my hand was a strange one, and that there was no previous association of the desired text with the page, which so often facilitates our search. Often since I have tried looking up the same text, knowing the book, chapter and verse, and could never find it without turning several leaves. A moment since I failed to find even the book of Jeremiah, but by a carefully calculated opening of a familiar Bible. Although naturally inclined to skepticism rather than superstition, the impression made upon me at the moment was an overwhelming one of the immediate presence and guiding finger of God. If a hand had come out on the wall before me and had designated in writing the chapter and verse of the desired text; or if a voice had spoken in my ear, I hardly think the impression would have been more powerful. And even now, on mature reflection, it seems to me that the matter is inexplicable by the doctrine of chances. It is true, that as yet, so far as known, no great result has attended this coincidence, to constitute a separate argument for its providential character. The rule of the poet may be founded in God's actual dealings:

"Nec deus inter, nisi dignus vindice nodus incidit."

Perhaps, indeed, it is a moral result sufficient in such a case, if the person most immediately concerned receives any new and more correct impression of God's relations to the world; but I confess that while I think I have been taught a valuable lesson by this and similar experiences, I cannot but look farther, and think that probably the spiritual destiny of some of those dear youth will be linked indirectly with that verse in Jeremiah, whose designation was so remarkably procured.

We read many striking occurrences and coincidences; but, of course, those effect us most which approach us nearest. The day of miracles has gone by. But the greatest of all miracles is God's perpetual providence. And one of the wonders of providence is this, that its complicated machinery is in general concealed from view, and works noiselessly. Contingencies and fortuities play into the operations of the laws of providence, producing a destiny for the individual and for mankind which none can foresee, yet the whole movement is carried on, and the results fall out in a manner perfectly quiet, and, as we say, natural. Lest however, we should forget the fact that such complicated machinery is at work about us—so it seems to me—God occasions these impressive coincidences. Thus the veil is for a moment lifted, and we get a glimpse of the mighty movement. It comes near us, and for a moment our ears catch the whir of its gliding wheels. It is for a moment only—all is concealed again, and all is as silent as ever. [N. Y. Observer.

The Theatre of the War.

The London Times, in a leading article, thus describes the theatre of the war in Italy, and the position of the combatants:

"The kingdom of Sardinia, composed of Piedmont—its principal mass, in the centre, the ancient province of Savoy in the North-west, and the maritime territory of Genoa in the South-east, is not above 100 miles in breadth from the Western to its Eastern frontier. On the former of these frontiers it is continuous with Austria, its enemy. In the North, a portion of the Swiss territory, and in the South, the Duchy of Parma supply the border line, leaving only a central portion—perhaps about half the entire length, to be formed by the territories of Austria and Lombardy. The line in question, as everybody is aware, is constituted by the river Ticino and by the Lago Maggiore, through which that river flows, as the Rhone does through the Lake of Geneva. On the French side the border is formed by the Alps, so that the seat of war may be regarded in a general aspect a broad piece of territory between a chain of mountains and a river. The French had to cross the mountains, the Austrians the stream, and the distance between them, as we have said, was about 100 miles.

Before the actual commencement of hostilities, the Austrians at Milan stood just about as far from the river as the French at Brincon did from the mountains; and a line drawn from one of these points to the other would pass through the common mark of both armies—the royal city of Turin. Sooner or later—in fact, very soon indeed—the belligerents would meet, and an engagement on a large scale would ensue. The Austrians are opposed by two bodies of the enemy—one directly facing them at Turin and drawing daily reinforcements from the passes at the Alps; and another at Casale and Alessandria, flanking their march and receiving succors from a distinct base of operations at Genoa. By crossing their frontier at its Northern extremity, as they have done, they might occupy the Northern districts of Sardinia, or, if they descended thence upon the Po, they might get the Sardinian army in front of them, but they would then have the army of the Alps upon their right. They must, in short, advance in any case against two lines of foes posted at right angles to each other; the Austrians are said to be particularly strong at Mortara, while the Imperial Guard, the select corps of the French army, is at Genoa. These dispositions would seem to indicate that the hardest struggle is

expected on the line to Genoa rather than on the line to Turin, but this is a point on which we can hardly remain long in the dark. In the interview we can only be too sure, that in war, in so narrow a field, and between armies so powerful and so fiercely animated, will lose none of those horrors from which civilization revolts in despair.

Interesting from Japan.

According to a letter from China of the 23rd January, the intercourse between the Japanese Government and foreigners continued to increase in the most satisfactory manner, and the Emperor had just published an important edict, the object of which was to extend the concessions resulting from the treaties with the Europeans. This edict appoints the several cities in which the foreigners are authorized to reside, viz.: Jeddo, the capital of the empire; Nagasaki, Saga, Korkum, Simoda, Ketsi, Takamatsi, Hakodadi and Matsume.

The right of residence is subject, in several cities, to particular regulations. Thus, in Jeddo, certain quarters are assigned for the dwelling of foreigners. This exception is not to be applied to the Ambassadors, and may easily be understood. A more significant fact is that the foreigners are authorized to temporarily reside at Mejido, which is the "holy city" of Japan, and in which nobody had until now been allowed to go. It will only be allowed at certain periods of the year, when the fairs take place; and in no case will the foreigner be authorized to reside there during the great feasts of worship. The daira, the spiritual sovereign of Japan, and the priests, reside in Mejido, near which is the great temple of the sun.

Since the treaty with England, several important English mercantile houses have settled in Japan, and have already begun their operations. One of them, founded in Hakodadi, has received a cargo of cotton goods, manufactured in view of the Japanese trade, and made very good bargains in exchanging them for natural products of the country. The English look upon Japan as an excellent market for them, and before two years they will have numerous establishments there. The departure of the Japanese steam junk Nippon, which arrived from Macao, has been quite an event. The whole court and all the most important men of the capital were present. Two other vessels of the same kind are now constructing on the imperial stocks at Jeddo; one will be called Siko, and the other the Kinsin. The machinery has been ordered of the Americans. [Paris Pays, April 16.

COAL IN THE UNITED STATES.—An edition of Prof. Henry D. Rogers' "Geology of Pennsylvania" has been issued in London, and has excited much comment in the English journals. The statements of Prof. Rogers, in regard to the enormous coal fields of the United States, excite much surprise, and lead to many speculations concerning their possible development. The coal districts of Great Britain appear as mere specks when compared with those of America. The coal-fields of Great Britain in figures, amount to 5400 square miles; those of Europe are only 8964 square miles; while those of the United States, in the aggregate, comprise no less than 196,850 square miles, added to which the British Provinces of North America contain 7530 square miles. One of the English papers says: "When we reflect upon what has been achieved by the produce of the coal-fields of Britain, and then endeavor to anticipate the mining of the vast fields of the United States upon an extensive scale, we are led to forecast a future of almost boundless enterprise for that wonderful country."

The following illustrations will convey some idea to the reader of the amount of coal there exists in Europe and America. We need not fear any scarcity for thousands of years. Averaging the total thickness of the workable coal in Great Britain at thirty-five feet, we have a total of workable coal equal to 190,000,000,000 tons. In the same way, estimating the total area of the productive coal-fields of North America as 200,000 square miles, (that is, inclusive of the British Provinces,) and averaging the thickness of good workable coal at twenty feet, we gain a result of 4,000,000,000,000 tons. Or, to make these results more appreciable, if we take the amount of workable coal in Belgium as one, then that in the British Islands is rather more than five, that in all Europe eight and three-quarters, and that in all the coal-fields of North America is 111. This method of ratio is more intelligible than that of relative superficial magnitudes—and we at once perceive that the United States possess more than twenty-two times the amount of coal in the mines of Great Britain.

STRAIT CANAL BOATS.—A new era is about to break upon us in the application of steam to canal-boating, by which the period of transportation from Buffalo to New York is to be reduced one-half—from thirteen days to six. This will restore the revenues of the Canal, and depote the competing railroads of much traffic. Hitherto railroads were rapidly driving canals out of all remunerating business; and threatened to drive them out of existence. The Wabash and Erie Canal has for some time been a burden instead of a profit to the State of Illinois, as the Erie Canal was fast becoming in our own State. The tables are about to be turned, and what gun steamboats have become in modern naval warfare, the small canal steamboats will become in our internal commerce. A new revolution awaits. A new architecture of steamboat building has been invented, and the tiny boats with their tiny steam-engines will work wonders on our continent, and will match the tiny coral insect in effecting large results. Shipments of produce from Chicago will be made in innumerable tiny steamboats threading their way through every narrow inlet and channel and canal to the St. Lawrence and the Ocean. Commerce always seeks the quickest and cheapest routes. The railroads have had the advantage hitherto in quickness, and the canals in cheapness. Now the canals will combine both, and take the freight that offers while the canals are in working order.

LACK OF REVERENCE IN THE YOUNG.—REV. A. Smith, Commissioner of Public Schools in Ohio, in a recent report, makes some forcible remarks upon the want of good manners shown by the youth of the present day in their conduct towards the aged. After alluding to the deference and respect which the youth of former days were taught to extend to their superiors in age and wisdom, he says: "But where, in all our land, does this good old practice now prevail? Who does not know that bows and courtesies on the part of our boys and girls are obsolete? It has been remarked 'that there are thousands of boys in this great country, not one of whom has ever made a bow, unless when he had occasion to dodge a snow-ball, a brick-bat, or a bowlder.'"

Some eight or ten winters since ex-Governor Everett of Massachusetts, with the late Amos Lawrence was in a sleigh, riding into Boston. As they approached a school-house a score of young boys rushed into the street to enjoy their afternoon recess. Said the Governor to his friend, "Let us observe whether these boys make obedience to us, as we were taught fifty years ago." At the same time he expressed the fear that habits of civility were less practiced than formerly. As they passed the school-house all question and doubt upon the subject received a speedy, if not satisfactory settlement, for each one of those twenty juvenile New Englanders did his best at snow-balling the wayfaring dignitaries."

BIBLES IN SOUTH AMERICA.—The "Reporter" of the British and Foreign Bible Society states: "A wide door and effectual, and with many adversaries, has been opened among the Republics of South America. During the first six months of the current year, 4300 copies of the Scriptures have been circulated in the northern portions of the continent, while the Society's agent is able to announce the sale of 700 copies in a fortnight."

It is estimated by the Journal of Missions that there are at the present time about 1500 Protestant Christian missionaries laboring among the unevangelized portion of the human family, who are estimated to number more than 900,000,000! To give one preacher to every 1000 of this great mass of mind would require 90,000 missionaries. Were it not for faith in the promises of God, such statistics as these would stagger the belief of the Christian philanthropist in the conversion of the world to Christ.

The Newark Advertiser speaks of a man who has not seen his pastor in the pulpit for ten years, and only knows him by his voice, the church is so dark. It insists that there can be no social worship in such a church, and that the gloom is inconsistent with the cheerful nature of the Christian faith.

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